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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

ALGONKIAN. *Onomatology*. In the "American Anthropologist" (vol. iii. n. s. pp. 669-683) for October-December, 1901, Dr. A. F. Chamberlain treats of the "Significations of Certain Algonquian Animal-Names." The equivalents in various Algonkian dialects of some one hundred names (alphabetically arranged) of mammals, birds, fish, insects, etc., are cited, and the etymologies discussed, the certainties and uncertainties being pointed out, and the correct derivations indicated wherever possible. Only names of such creatures as are native to the environment of the Algonkian peoples are considered in this paper. — Professor Harlan I. Smith's papers in the "American Anthropologist" (vol. iii. n. s. pp. 501-512, 726-736) for July-September and October-December, 1901, a "Summary of the Archæology of Saginaw Valley, Michigan, II.," contain some Algonkian place-names with occasional interpretations. — In the same number (pp. 587, 588) Dr. A. F. Chamberlain discusses the "Etymology of 'Caribou.'" This word is shown to be of Micmac origin and to signify "pawer," — from the animal's habit of shoveling or pawing the snow with its fore legs in its efforts to find the grass upon which it feeds. This Micmac etymology is on the authority of Dr. A. S. Gatschet, and settles, apparently, the origin of this much discussed word. — *Arapaho*. Mr. Walter C. Roe's paper on "An Indian Art," in the "Southern Workman" (vol. xxx. pp. 531-534) for October, 1901, treats in general fashion of the bead-work of the Arapahos, — "the one Indian art worthy of the name that remains to them." This art, partly on account of "the changed conditions of Indian life," and partly by reason of "the unfortunate attitude of hostility to everything distinctively Indian taken by many government officials and missionary workers," has degenerated of late years. The author pleads for the resuscitation of this ancient art: — W. J. Harsha's story "Neatha and the White Man's Bird," in the same periodical (pp. 578-586) for November, contains some Arapaho words and folk-lore items. The tale deals with an Indian's experience with the hen. — *Blackfoot*. To the "American Anthropologist" (vol. iii. n. s. pp. 650-668) for October-December, 1901, Mr. G. B. Grinnell contributes a paper (illustrated by three plates figuring nine lodges) on "The Lodges of the Blackfeet," embodying information obtained during a recent visit to these Indians. The preparation and tanning of the skin-coverings, the new lodge feasts, the sewing, the putting-up the lodge, the painting of the lodge, special ceremonies, origin-legends, symbolism, etc., are treated of. The ancient lodges were

"always made of an even number of skins" (8, 12, 14, 16, 20-30, 32, 34, 38). They were made only of buffalo-cow skins and constructed early in summer or in spring-time. Of the painted lodges we are told that "in a majority of cases the designs or the medicine which belongs to them, or both, have come to the original painter of the lodge through a dream, and where this is the case, it is commonly indicated by the butterfly (*a-pŭn'-ni*) cross at the back of the lodge, immediately below the smoke-hole." The myth of the origin of two important lodges is given at pages 658-660, and that of another on page 663. The custom of lodge-painters, for some unexplained reason, is to show the male animal on the south and the female on the north side of the lodge. There is much valuable information in this paper.

ATHAPASCAN. *Déné*. To the "Transactions of the Canadian Institute" (Toronto) Rev. A. G. Morice contributes (vol. vii., 1901, pp. 15-27) a valuable and interesting paper on "Déné Surgery," *résumé* the results of his investigations of the surgical practices of these Athapascans of northern British Columbia. Bleeding, burning, blistering, treatment of fractures and deformities, uterine troubles, parturition, cataract, etc., are considered more or less briefly. — *Apache and Navaho*. In the "American Anthropologist" (vol. iii. n. s. pp. 585, 586), Mr. Walter Hough publishes a note on "Apache and Navaho Fire-Making." Among the Navaho, it appears, "general acquaintance with the art of fire-making with the drill has passed away, only medicine-men practising it now." With the White Mountain Apaches fire-making "is refreshingly primitive, being carried on as though the white man had never existed." The Apache and Navaho names for the drill and its parts are given.

CALIFORNIAN. The articles (vol. xiv. pp. 486-496; vol. xv. pp. 38-49) in the "Land of Sunshine," — a translation of Miguel de Costanzo's account of the expedition of 1769, — contain some notes on the Indians, their customs, language, etc. A few words and the numerals of the Santa Barbara Indians are given on page 41. — In the same journal (vol. xv. pp. 223-227), M. C. Frederick writes of "Some Indian Paintings," — in the so-called "Painted Cave" (visited by Hoffman in 1883), on an old Indian trail near Santa Barbara. These paintings in red, white, yellow, and black, are still quite fresh. They include human figures, geometrical designs of various sorts, tree-forms, etc. Legend attributes them to a peace-making between the Santa Barbara and Santa Ynez Indians. Three text-illustrations are given. — To "Man" (London, 1901), Mr. O. M. Dalton contributes (pp. 23, 24) a "Note on a Specimen of Basket-Work from California recently acquired by the British Museum." On one side are animal, and on the other human figures.

KIOWA. In the "Southern Workman (vol. xxx. pp. 501-504) for September, 1901, Mr. James Mooney writes briefly of "Indian Shield Heraldry," with special reference to the Kiowas. The shield is the warrior's most precious possession, and the details of its decoration and ornamentation are the inspiration of his vigil-dreams. The color and decoration of the shield are symbolic, and every shield has its origin myth. Thirty years ago the Kiowa counted some two hundred shields, — "in 1892, only six remained. Of these I have secured three for the National Museum, two are owned by private parties, and only one is now with the tribe."

OTOMI. *Mazahua*. Dr. K. Sapper's brief article, "Ein Bilderkatechismus der Mazahua," in "Globus" (vol. lxxx. pp. 125, 126) is a *résumé* of the paper of Dr. N. León in the "American Anthropologist" (vol. ii. n. s. pp. 722-740), with reproduction of the hieroglyphic Pater Noster, Ave, and Credo.

SALISHAN. *Shushwap*. With the title "The Oberammergau of the Far West," the "Toronto Globe" publishes, in its issue for March 1, 1902, a brief illustrated account of the presentation in June, 1901, first at the little Indian village of Skwa on the Lower Fraser in southern British Columbia of a version of the Passion Play by the Shushwap Indians, and again two weeks later at Kamloops, B. C. The last was attended by a large concourse of Indians. The success is said to have been such that "it is likely that the Indians of British Columbia will annually repeat these representations." This Indian Passion Play was the outcome of the efforts of Fathers de Jeune and Chirouse, the latter acting as director of the ceremonies. — *Sk'qō'mic*. Mr. C. Hill-Tout's "Notes on the Sk'qō'mic" in the "Report of the British Association (Bradford Meeting, 1900) for the Advancement of Science" (pp. 472-547), is really an extended ethnographical and ethnological account of this Salishan people. Tribal names, social organization, mortuary, birth, and pregnancy customs, marriage, naming, and puberty customs, houses and contents, dress, tattooing and painting, games, dances, potlatches, wars, food, physical characteristics, archæology, linguistics (pp. 495-518 contain brief grammatical sketch and vocabulary), folk-lore (pp. 518-549 contain the English text of thirteen myths and tales) are some of the topics considered. This article contains many new facts concerning a people first visited by Captain Vancouver in 1792, of whom Mr. Hill-Tout observes "they are probably the most industrious and orderly band of Indians in the whole Province, and reflect great credit upon the Roman Mission established in their midst." Their industry and thrift were noticed by Captain Vancouver. The social organization of the Sk'qō'mic has been very much broken up by missionary and white influence. In the matter of puberty customs "it

would seem that no two girls necessarily follow the same procedure." These Indians had also "a custom of 'bringing out' a girl, not altogether unlike the custom among ourselves." Concerning the Sk'qō'mic language we learn that "colloquialisms and 'slangey' phrases are quite common, and these are active factors of change in the Sk'qō'mic language as in others." The author is of opinion also that "precisely the same laws prevail in the speech of unlettered peoples like the Sk'qō'mic as in the language of cultivated and literary stocks." In his grammatical notes Mr. Hill-Tout has sought to record the "classic forms." The folk-tales treat of the deeds and adventures of "Qais, the transformers," twins, the shaman's daughters, the serpent-slayer, the deserted youth, the chief's daughter, the copper-man, the raven, the skunk and the mink, the rain-man, the witch-giantess, the beaver, etc. In the last tale called "Wild Men Story," contrary to the ingenious theory of Horatio Hale, the Sk'qō'mic say of the descendants of an outcast couple, "though living in a wild state, without proper tools or other utensils, they never forgot their mother's speech, but always conversed together in Sk'qō'mic." — "Among the Skokomish Indians," by Lida W. Quimby, in the "Southern Workman" (vol. xxx. pp. 511-513) for September, 1901, treats of domestic life, funerals, weddings, etc. Here the husband gives a "potlatch" on the death of his wife. The "old Indians" are said to prefer being married by a white preacher.

SERI. Dr. W. J. McGee's "The Wildest Tribe in North America, Seri and the Seris," in the "Land of Sunshine" (vol. xiv. pp. 364-376, 463-474), is based upon his detailed account of these interesting "savages" in the sixteenth Annual Report of the Bureau of American Ethnology.

SIOUAN. *Dakota*. Under the title "Aus dem Bekenntnissen eines Dakota-Medizinmannes," Father A. Perrig, a missionary among the Sioux, publishes in "Globus" (vol. lxxx., 1901, pp. 128-130) a German version of the "confession," made in his native language, of a "medicine-man" of the Dakotas. The sweat-bath procedure, dream-interpretation, preparation and use of poison, etc., are briefly noted. — *Ogalala*. In the "Southern Workman" (vol. xxx., 1901, pp. 646-649), Annie B. Scoville writes of "Ogalala Day Schools." The day school introduced by the whites has to fight against the Indian "dance-house." This "Indian Omaha," as the author styles it, "is school and church, the centre of social and public life for the Pagan party."

UTO-AZTECAN. *Mexican*. In the "Análes do Museo Nacional de México" (1901; Gramaticas, ii. 109-124, 125-140) the publication of Father J. de Carranza's "Arte de la lengua Mexicana" is continued. — In the same journal (vol. vii. pp. 129-132) the conclud-

ing part of an anonymous MS. in Nahuatl from the Chavero collection is published, and A. Chavero has the last part of his article on "La piedra del sol," which treats of the signs *tecpatl*, *quiahuatl*, and *xochitl*. — The same volume contains three essays of J. F. Ramirez : "Apuntes de la cronología de Sahagun" (pp. 137-160, 161-166), "Cronología de Boturini" (pp. 167-194), and "Estudio sobre las particulas nahuas" (pp. 195, 196), all from unpublished MSS. in the Chavero collection. The first (concluding section) treats of Sahagun's chronology, — calendar, feasts, superstitions, lucky and unlucky days, etc. The second discusses the calendar and its origin, the seasons and cardinal points and their symbolism, deities, etc., time-divisions, periods, etc., and their symbolism, — at pp. 183-194 extracts are given from Boturini's "Historia General" dealing with Nahua chronology. The last (first part of essay) is concerned with the particle *a* to *ach*. — In "Globus" (vol. lxxx., 1901, pp. 223-226), under the title "Zwei hervorragende Stücke der altemexikanischen Sammlung der Christy Collection in London," Dr. E. Seler treats (with eight text-figures) of the specimen known as Humboldt's "Aztec priestess," and a stone mask of the god Xipe now in the Christy Collection, London. According to Dr. Seler the "Aztec priestess is Chalchuihtlicue, the goddess of water. The mask probably came from Teotlican del Camino, where was once a great centre of worship of the vegetation-god Xipe. — *Hopi*. Professor J. Walter Fewkes's article on "The Lesser New-Fire Ceremony at Walpi," published in the "American Anthropologist" (vol. iii. n. s. pp. 438-453) for July-September, 1901, is illustrated with two plates, one of which reproduces native figures of Sumaikoli, Kawikoli, and Yaya priests. After a brief introduction the Yaya priests, the Sumaikoli ceremony and secret rites, the public exhibition of Sumaikoli, etc., are treated of. The Sumaikoli, or "lesser new-fire ceremony" of the Hopi Indians, is "a fire festival of the Yaya, or Fire-priests, in which fire is ceremonially kindled with secret rite, and masked beings sometimes appear in public." This ceremony probably came to Walpi from Zuñi, the Rio Grande Pueblos, or Hano. It is primarily a prayer for the germination of life (for rain and other blessings also), and the special gods "worshipped" are the Germ-father and the Germ-mother, — we have here a recognition and exaltation of the dualism of sex in nature. The mixed character of the Hopi is seen in the different god-names, which, however, have followed the general laws of unification of conceptions. According to Dr. Fewkes, "the keynote of primitive religion is sympathetic magic," and "by the symbolic act, of kindling new fire, the Hopi priest believes that he can cause the gods to make corn germinate."

## CENTRAL AMERICA.

MAYAN. *Maya*. In his discussion of "Der Mayagott des Jahres-schlusses" in "Globus" (vol. lxxx., 1901, pp. 189-192), Dr. E. Förstemann concludes that the Maya deity of the year-end, called *Mam* (*i. e.* "grandfather") is represented by an old bald-headed man sitting, or leaning upon a staff. The *nayebab*, or five end-days of the Maya year and the deities corresponding to them in the Codices (the Dresdensis especially) are treated of. The article is illustrated with six text-figures. — In the "Zeitschrift für Ethnologie" (vol. xxxiii., 1901, pp. 101-126) Professor E. Seler discusses in detail "Die Cedra-Holzplatten von Tikal im Museum zu Basel." The wooden (*cedrela*?) plates from Tikal now in the Basel Museum contain hieroglyphic carvings which are "among the best specimens of Maya art." The glyphs of the Tikal plates are compared with the figures on the monuments of Palenque, Copan, etc., and the development of the sign for "eve" treated of in particular. The article is illustrated with twenty-seven text-figures. — To the "American Anthropologist" (vol. iii. n. s. pp. 697-700) for October-December, 1901, Mr. C. P. Bowditch contributes a brief paper "On the Age of Maya Ruins." Among the conclusions reached is "the fact that Piedras Negras, Copan, Palenque, and Quirigua flourished contemporaneously for at least a part of their existence." The date of Chichen Itza is "later than any of the dates found above." — *Kekchi*. In his article on "Speise und Trank der Kekchi Indianer," published in "Globus" (vol. lxxx., 1901, pp. 259-263), Dr. Karl Sapper gives a detailed account of the food and drink of the Kekchi Indians of Guatemala. The chief portion of the paper is concerned with the food and drinks obtained from maize. The foods of vegetable origin other than maize, fruits, etc., are also discussed. These Indians, curiously enough, are said to boil, but never to roast hens and turkeys. Dr. Sapper points out that the native American and pre-Columbian cacao is being gradually driven out of use by coffee. The Indian names of the articles of food and drink are given. Animal foods are comparatively rare.

## SOUTH AMERICA.

ARAUCANIAN. In the "Análes de la Universidad" (Santiago de Chile) Dr. T. Guevara continues (vol. cviii.-cix. pp. 1057-1097; cix.-cx. 123-187, 197-282) his "Historia de la civilizacion de Araucanía," treating in detail of the third general rising and the Indians and the events in Chile from 1610 to the end of the century, and of the fourth and fifth risings which occurred in 1723 and 1766.

BOTOCUDO. In "Globus" (vol. lxxx., 1901, pp. 242, 243), F.

Schultze writes briefly of "Die erste ethnographische Skizze über die Botokuden in deutscher Sprache." The first sketch in German of the Botocudo Indians is contained in a translation by Ruchamer (1508) of an Italian rendering of the Portuguese account of the voyage of Cabral. The Portuguese explorer, who saw them in 1500, before contact with European culture, described them as "merry, peaceable, and kindly savages."

COLOMBIA. Of Mr. F. C. Nicholas's interesting paper on "The Aborigines of the Province of Santa Marta, Colombia," in the "American Anthropologist" (vol. iii. pp. 606-649) for October-December, 1901, pages 607-636 are occupied by a translation of portions of Father de la Rosa's "Floresta de la Santa Iglesia Catedral de la Ciudad de Santa Marta," written in 1739. The rest of the article deals with recent observations. Personal appearance, food, dress and ornament, occupations, childbirth, feasts, disease and death, weapons, medicine, fights, chiefs, vendetta, games, puberty-fasts, inheritance, burial customs, etc., are treated of among the various tribes of this region, the Aurohuacos; Pintados, Chimiles, and Alcoholados; Orejones; Acanayutos; Pampanillas; Tupe; Motilones; Guagiro (Goajira); Cocinas. The Aurohuacos "hold it an honorable death to hang themselves, and a sick person will do so on losing hope of health." They believe that "a child conceived during the night will be born blind," hence do not live together as man and wife in the dark. Much other curious information is vouchsafed by the worthy Father concerning other tribes as well. He proposed, *e. g.*, to call the Goajiras "Chinch-bugs (*Chinches*) from their likeness to the chinch-bug that can hide in the smallest places." Among the Goajiras in the time of Father de la Rosa "the game of ball was much used, because with it they advance the exercise of the arrow [the ball is tossed into the air and shot at], thus giving them strength for battle." They have also "various customs, which for obscenity cannot be written." With the exception of the Goajiras and Motilones the Indian tribes described by Father de la Rosa have almost entirely disappeared. These two, however, "are said to be rapidly increasing in the wild fastnesses of their country of the Painted Andes." The following fact is recorded concerning the Aurohuacos, of whom some remnants still exist in the Sierra Nevada: "A small boy, living near their country, who had been among them, and could imitate anything, because of very sharp memory, was beginning to be held in some reverence, and was known as *Mama Pelu* [*mama* = 'chief and shaman in one'], hence by this time he may have acquired great influence among the Indians." The marriage customs of these Indians are very curious. Their objection to taking medicine and their belief that "all sick-



ness is a punishment for sin" have a modern counterpart. The account of the prophet Tach (at pp. 641-644), Mr. Nicholas thinks, is the reflection of missionary teaching. Among the Goajiras the author detected "a type almost Roman." They are said even now to practice cannibalism occasionally. They have never been really conquered by the whites. The Motilones seem to be of Carib stock, the Goajiras of Arawak affinity.

OTOMACO. In the "Sitzungsberichte der anthropologischen Gesellschaft in Wien" (1900, p. 205), J. V. Zehsko has a note "Einige weitere Nachträge zur Geophagie," treating of earth-eating by the Otomaco Indians of Venezuela and the half-breeds about Urbana.

#### GENERAL.

ARROWS. To the "American Anthropologist" (vol. iii. n. s. 431-437) for July-September, 1901, Mr. Charles C. Willoughby contributes an article (with one plate and three text-figures) on "Antler-pointed Arrows of the Southeastern Indians." The arrows considered belonged in all probability to some of the southern Algonkian tribes or some of the neighboring Siouan or other stocks. — Professor Thomas Wilson's article (Ibid. pp. 513-531) on "Arrow Wounds" contains some notes on Indian arrows, their extraction, etc.

BASKETRY. In the "Southern Workman" (vol. xxx. pp. 439-448) for August, 1901, Mr. G. W. James has a general illustrated article on "The Art of Indian Basketry." Says the author of the Navahos: "Until quite recently it was denied that the Navahos were basket-makers, yet I have found them at the work of weaving baskets, and now have several baskets made by them." But the *tusjehs*, or water bottles, of the Navahos are made by the Paiutes.

BIBLIOGRAPHY. In the "American Anthropologist" (vol. iii. n. s. 532-541) for July-September, 1901, Professor M. H. Saville publishes "Mexican Codices — A List of Recent Reproductions." Of the reproductions of codices here enumerated, which have been published during the years 1885-1901, the great majority are of Nahuatl origin or connections, and the appearance of some of the best of them in their new form is due to the generosity of the Duc de Loubat. Since the article of Mr. Saville was printed, the Codex Nuttall has been issued by the Peabody Museum, and two other codices are about to appear in Florence and in Mexico respectively. Of the pre-Columbian Codices formerly published by Lord Kingsborough, six, we learn, still remain to be brought out in exact facsimile. During the past six years there has been a notable impulse given to the study of the hieroglyphics and palæography of ancient America.

**BONE-PAINTING.** Pages 714-725 of Dr. A. Hrdlicka's article on "A Painted Skeleton from Northern Mexico, with Notes on Bone-Painting among the American Aborigines," in the "American Anthropologist" (vol. iii. n. s. pp. 701-725) for October-December, 1901, treat of "painting on human bones in America" and the significance of bone-painting. Stained or painted bones are reported from so many sections of the continent that "on the whole it seems that one or another use of red pigment, particularly ochre, has been quite general in the funerary rites of the American Indians." According to the author, "bone-painting among the American aborigines seems most probably to be a development of the custom of painting the corpse, just as the latter is an extension of the custom of painting the living." Reverence, soul-preservation, defensive mimicry on the journey to the other world, preservation of the bones, etc., are some of the theories suggested or practices in vogue concerning bone-painting.

**CHARACTER.** The general character of the Indian and its expression in his life and institutions are discussed in the paper of A. L. Benedict, "Has the Indian been misjudged?" in the "International Journal of Ethics" (vol. xii. pp. 99-113) for March, 1901.

**DRILLING.** Mr. W. J. Wintemberg's paper on "Drills and Drilling Methods of the Canadian Indians," published in the "Reliquary" (London, 1901, vol. viii. pp. 262-266), discusses briefly, with twenty-two text-figures, the methods (pump-drills, stemmed drills, double-pointed drills, etc.) of drilling stone in use among the Indians of the Province of Ontario.

**POTTERY.** In the "American Anthropologist" (vol. iii. n. s. 397-403) for July-September, 1901, discusses (with three plates) the "Use of Textiles in Pottery Making and Embellishment," with particular reference to the southern Appalachian region.

*A. F. C. and I. C. C.*